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Henry Davidson

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EVANGELICAL VISITOR.

DEVOTED TO THE SPREAD OF EVANGELICAL TRUTHS AND THE UNITY OF THE CHURCH.

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IF YE KEEP MY COMMANDMENTS, YE SHALL ABIDE IN MY LOVE. JESUS

VOLUME IV.

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NUMBER 21.

"THOU WILT GUIDE ME."

Psalms xxxii, 8; xlviii, 14; lxxiii, 24. Isaiah lviii, 11.

Thou wilt guide me, kind and gentle Father.

Through this life, stormy, wild ;
I ask not for its gayest joys, but rather
That I may be Thy child.

I cannot go alone, unlov'd, untended,
Through life's untrodden way,
For oft into forbidden paths I've wended,
And still may go astray.

My future journey looks so dark and dreary
Its hills so steep and long ;

But oh, it's sweet when very faint and
weary,

To lean upon the Strong.

And though I cannot see a step before me—
Though clouds my pathway hide—

I fear not while Thy gentle love shines
o'er me,

My kind, unerring Guide!

And so I close my eyes to other voices,
And listen unto Thine :

My spirit drinks Thy counsels, and re-
joices,

Tasting of life Divine.

Then lead me on, dear Saviour, in Thy
kindness.

Through paths Thy feet have worn,
Unspotted by all this world's sin and blind-
ness,

Into that glorious bourne.

Where seraphs, crowned with glory will
receive me,

And take me to Thy breast,

No more to *disobey, forget* or *grieve* Thee,
But bathe in perfect rest.

Selected by Mrs.

Upton, Pa.

For the Evangelical Visitor.
CONTRARY TO NATURE.

The word *nature* as it occurs in the title, signifies our sinful and corrupt state by birth. Heb. ii, 3; James iii, 6.

I wish to demonstrate that the divine service of God is in opposition to nature. Why are they so few who accept Christ? And why so few of those who accept are will-

ing to do his commands? Is it not because it is antagonistic to the "course of nature?" James iii, 6. Envy is also referred to as being earthly, sensual, devilish. But the wisdom that is from above is first pure then peaceable, gentle and easy to be entreated, full of mercy and good fruits. We have a very beautiful figure, on this line, given by Paul. Rom. xi, 24. Here he refers to the branches of the wild olive tree being cut off and grafted into the tame or good olive tree which is contrary to nature. Is it contrary to nature?

Let us consider it just a moment. When we graft a wild branch into a tame tree the fruit will be wild, but if we graft a tame branch into a wild tree the fruit will be tame. By this we see that Paul's argument is authentic. This part was applied to the Gentiles only. Are not we Gentiles? Then he also refers to branches broken off from the tame olive tree. This is significant of the Jews who were, according to God's design, his people, and were recognized as such as long as obedient. But as we learn their history we find they disobeyed God's law and rejected Christ and were thus broken off.

Paul further says, "God is able to graft them in again." Is it not true that we by *nature* are wild bearing bad fruit? And oh how poisonous its consequences have been to our characters. Is it not true also, that when we pass through a deep work of genuine repentance, until we are converted, saved and sanctified, we find ourselves grafted into the tame olive tree (Christ Jesus)? I imagine to hear multitudes respond in the affirmative. Is it not a sacred fact, too, when we are

so graciously and firmly fixed in the sweet hope of Jesus that the incumbent duties which involve on us are self-denying and killing to the evil nature? Oh, how mortifying to die to pride, to fashions of the world, to bad habits and dishonesty, or in a general term, slavery to sin. Yet none of God's requirements are injurious to the health of our bodies, but to the contrary they are intended for our good health and the life and peace of the soul. God desires us to live our allotted time on earth in usefulness and after that enjoy the happiness of his glorious heaven. How about the demands of carnality? Are they in harmony with hygiene? Let us see. Hygiene treats on the method of preserving the health of our bodies, I will just name a few of the practices: Drunkenness, gluttonness, immoderate exertion for wealth and the use of the Indian weed. There are many other bad habits which are out of place to name.

All you who have studied hygiene know that the above named evils are very injurious to the health of the body. I wish to have it observed that the carnal desires are instigated by an evil power, and that by yielding to such inclinations, we even take our own lives, a slow process of suicidism. Don't you think it is satan's business to have us live lives as ridiculous as possible, and then seal our fate as soon as possible? Are not jesting, light-mindedness and evil speaking products of our evil or depraved natures? Yes. Well, what is contrary to that? A good conversation, soberness, gravity.

Oh how humiliating it is for us to love our enemies, and to pray for those who mistreat us. And when

we are persecuted we shall not threaten. Is not this death to nature? How reverse. Our strength is indicated by what we can endure, and not by retaliation.

Just think of Charles II, king of England, whose father, Charles I, was brought from his home by order of Oliver Cromwell and was condemned to die by decapitation. Now Cromwell availed himself of this opportunity by boldly discontinuing Parliament and thus becoming protector of Britain. On this movement Charles II, the rightful heir to the throne, was obliged to flee to France for safety where he remained till after the death of Cromwell, who had appointed his son as his successor; but he being found unqualified for the position, quietly withdrew from the throne. Now the Stuarts called for Charles II who was living an exile in France. On his arrival he demanded the chief friends of Cromwell to be put to death, excepting Milton, the Latin secretary. Not being satisfied with this dark deed of revenge, he dug up the body of his dead opponent, Cromwell, and hanged it up publicly to show his tyrannous disposition.

Does not this illustrate the depravity of the human heart unregenerated? "The heart is deceitful above all things, and desperately wicked." Jer. xvii, 9. Let us hear Ezek. on a change of heart. "I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh and I will give them a heart of flesh, that they may walk in my statutes and keep my ordinances and do them; and they shall be my people and I shall be their God." Ezek. xi, 19. Other references, 2 Thess. iii, 5; James iv, 8. The way to heaven is direct against the current of *nature*. J. R. ZOOK.

Morrison, Ill.

(Continued.)

For the Evangelical Visitor.

"Blessed is the man that endureth temptation; for when he is tried, he shall receive

the crown of life, which the Lord hath promised to them that love him." James i, 12.

In the above scripture the phrase, "temptation" means to be incited to evil; and the man is blessed who will stand the trial. A crown of life is to be given to those who shall stand and overcome temptation. It is not that the Lord does not know the heart and disposition of all men, that they are thus suffered to be tempted. No, but to give themselves the assurance of what they are. In all ages of the world the people of God have had to go through tribulation and trials.

We see in the Book of the Revelation when one of the elders asked, "what are these which are arrayed in white robes, and whence came they?" The same one that asked the question hath answered and said, "These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb." Rev. vii, 13, 14.

In our wrestling against evil are we left to do it in our own strength? No. We are supplied by the very essence of strength, in adhering closely to that which is "written" for our guidance in the dictation by the Holy Spirit. Moreover, our blessed Savior set before us a perfect example in his own temptations; we see how closely he adhered to what was "written."

After Jesus had been baptized by John in the river Jordan, he was tempted of the devil. Then how he overcame the temptation is where the precious lesson and example is left for us to follow. First, we see that after "he (Jesus) had fasted forty days and forty nights he was afterward an hungered." The tempter or satan thought of taking the advantage of this and said, if thou be the Son of God, command that these stones be made bread. Dear reader, take notice here that Jesus used nor expressed anything in regard to his divine power. No, but he answered and said, (just as any other one of the human family had ought to say) "It is written, man

shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

The next attempt of the devil was the setting of Jesus on a pinnacle of the temple and said, "If thou be the Son of God, cast thyself down," and then used his wiles in trying to make his request plausible, by what was "written" in presenting as it were, that God would have taken care of him though he would cast himself down; but Jesus who was the perfect manifestation of manhood, expressed what was the duty of man, when he said unto the devil, "It is written again, thou shalt not tempt the Lord thy God," which means that it is forbidden for man to tempt the Lord his God.

Again the devil presented a great inducement, as he thought, in showing all the riches, pomp and glory of the world and saith, "all these things will I give thee, if thou wilt fall down and worship me." Then saith Jesus, "Get thee hence satan." The duty of man is as it is written, "Thou shalt worship the Lord God, and him only shalt thou serve."

Dear brethren and sisters in the Lord, do we see and appreciate the preciousness of that example left us by our dear Lord and Master, of how to overcome temptation? In like manner, let us always apply to what is written and use the sword of the Spirit, which is the word of God; and though now he (Jesus) is not present in the flesh, but "passed into the heavens," yet we may approach him in spirit, as one who has the feeling of our infirmities "who was in all points tempted like as we are, yet without sin." How are we to obtain the needed strength to overcome our temptations? Just to "come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need." In leaning thus on the Divine power, we shall feel and enjoy the blessedness of the "Man that endureth temptation." Amen.

A. B.

Stayner, Ont.

For the Evangelical Visitor.
ROBBING GOD.

"Will a man rob God?" Mal. iii, 8.

God is the owner of the universe. Man is dependent upon God. What man seems to possess here really belongs to God. We have therefore nothing which we can call our own, but are stewards over God's possessions. We are to put to use that which is entrusted to us, and out of the annual increase God is to receive a certain portion. This rendering to God a per cent of our gain, is obligatory upon the child of God. To withhold the same would be robbing God. But, "will a man rob God?" "Will man, the dependent creature, rob God, the independent Creator?" Reason would say, No. But the divine indictment upon the children of Judah was, "Yet ye have robbed me." "Wherein have we robbed thee?" ask the Jews, willing to justify themselves. "In tithes and offerings," came the answer from heaven.

The Jews in their blindness could not see, or did not want to see, where they had departed from the right way, or where they had been guilty of robbing God. They justified themselves, while at the same time the whole nation had been robbing God, and as a consequence they were cursed with a curse.

We do not wish to dwell on what the children of Judah were guilty of, but we want to bring this question home to ourselves. It does not matter so much to us whether the children of Judah robbed God. They must answer for their own transgressions. It is, however, a matter which concerns us very much whether we are robbing God.

It can easily be seen by the careful reader that the duty of giving to the Lord is not less obligatory under the gospel than under the law, with this difference, however, that the law prescribed the exact amount, where the gospel allows a man to purpose within his own heart. But we are to give, and that cheerfully. Not to give, or not to give as much

as the Holy Spirit gives us to feel we ought to give, would be robbing God as well as it was for the Jews to withhold the tithes and offerings.

We are amazed when we see how little is being given by our people for the spread of the Gospel and for the support of the Gospel enterprises. Why is it, that when there is a call for means to carry on Gospel work, we are so slow to respond? Why do our local church treasuries often run so low? Surely our people are prosperous, but where is the Lord's share? We are almost compelled to come to the conclusion that some one is robbing God. Who is it? Let us all put the question to ourselves, "Is it I?" Have I been doing what I could, or have I been withholding a portion of the Lord's money? Sometimes we reason that we are so poor, we are not prospering, and cannot give anything to the Lord. Perhaps it is because we give so little that we are so poor. At any rate true riches do not consist in the amount of gold and silver that we possess. I would rather give all that I had and be rich toward God, than to keep up riches here and be found guilty of robbing God. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, with the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

J. G. C.

Morrill, Kan.

OUR RESPONSIBILITY.

The question arises with me, do we realize the responsibility we hold towards each other? Not only as fellowmen, but also in church relation. If we see where we can give a little help, ought we not to do it? When you see that I am in danger, and you withhold the warning, are you free? The question may arise,

"Am I my brother's keeper?" This was the answer of one, by whose hand his brother fell, and yet he dared answer thus. We think yes! verily, we are in each other's keeping. Our good master has said, "He that gathereth not with me, scattereth abroad." May we not infer from this, that if we do not help each other, we hinder? How can it be otherwise? Oh that we may take heed to our steps, that none need stumble through any negligence or carelessness of ours. If we fail to do our part in *every particular*, it will surely cause a drag in the work, and we believe often to a much greater extent than we think of. How often we have reason to cry, Oh that my God would grant me grace to *know* and *do* his will. Not that we doubt his grace to be sufficient, when we are willing to accept it, as he grants it, it is all sufficient; but it requires a heart resigned, submissive, meek, and a heart in every thought renewed, and full of love divine, to fill the position in every particular, that we hold toward one another, as brother and sister, as "members of one body," without partiality. May God create in us such a heart, is my prayer.

A SISTER.

It is an evil sign when a man pleads the use and custom of his business in justification of practices which are not capable of vindication at the bar of conscience. A true man will not think of such customs as defining his responsibility. He will regard them as part of his responsibility, in that he is to labor to make them better than he found them. The boast of Augustus, that he "found Rome brick, and left it marble," should be true of every Christian as regards the business or profession to which God has called him. Most of these professions and businesses have been lifted out of the moral mire by brave and faithful men. Mathew Hale raised the legal profession to a higher level, from which it never slipped back again, through the purity, unselfishness, and public spirit which his career as a judge displayed. There have been such men in all honest lines of work; they have been the salt that kept the world from corruption. But always and everywhere, what has been thus won by moral effort must be held by a like effort also; and the Christian is in the world for this end. He is to apply to the maxims he finds current among those who share his work, the Apostolic rule: "Examine all things; hold fast that which is good."—Sel.

For the Evangelical Visitor.
THE DARK SIDE.

Goethe is credited with saying: "Tell me not of your doubts and discouragements, I have plenty of my own, but talk to me of your hope and faith."

Good advice, sound logic and well worth repeating often. It should be hurled at, with such force as to break up hundreds of conversations and even many testimonies so-called in the average experience meeting. There is in many people a fondness for discussing the dark side of their lives that amounts almost to a mania. They will recount for hours their pains, their aches, their reverses, difficulties and losses until one would suppose them the most wretched of humanity. (If they are so, no wonder, but it is their own fault.) In all these harangues never a word of praise or gratefulness to our heavenly Father for the thousand indulgences he vouchsafed to greet them with.

This is all wrong. It is wrong physically. There is nothing more conducive to ill health, dyspepsia, insomnia and many other ailments, even an early grave, than a morose, sour, melancholy disposition such as frequent or continued recounting of our discouragements leads to. It is morally wrong to do that which injures us physically.

It is wrong socially. This gloomy kind of converse has more or less similar effects on our comrades and to that extent injures them physically as well as us. It prevents them from speaking of the cheerier aspects surrounding them they should discuss and thus we do them great wrong, and in injuring a fellowman do morally wrong.

But again and of still higher import. To continually recount the ills we meet and have met, and expect to meet is giving God and the Bible the lie. For the former through the latter says, "God is love" and if "God is love" then he does that which is good for us, which we in our complaining vilify

into evil. Again, we give ourselves the lie when in our prayers, whether formal or not, for in either case we do it and are responsible. We thank God for the blessings we enjoy, whereas according to our gossiping version of things there are no blessings.

Now we all know better. We all know that there are innumerable blessings surrounding us, and attendant on us in all our goings. And even the circumstances that are not propitious, at least according to present appearances may be blessings in disguise, hidden from us now, but for which when the signal shall be revealed we will have the more abundant cause to thank our God. Paul says, (Rom. viii, 28) "And we know that all things work together for good to them that love God." And moreover James' exhort, (James i, 2.) "My brethren, count it all joy when we fall into divers temptations." The apostles knew something of the signal of the trials we meet and therefore exhorted us to count them a joy.

Let us heed the illustrious poet's advice with which we pen our subject, and speak of and think of our hopes and our faith. A large field might be entered into as to what our hopes and our faith are, but we all have or can have, and as Christians must have hopes and faith that should keep us from drifting on the shoals of murmuring we have been warning to steer clear of.

A. Z. MYERS.

Mechanicsburg, Pa.

For the Evangelical Visitor.
FOR WHAT TO GIVE THANKS.

1. For God's goodness. O give thanks unto the Lord; for he is good: for his mercy endureth forever. 1 Chron. xxi, 34; Ps. cvii, 1; cxviii, 1.

2. For His holiness. Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness. Ps. xxx, 3; xcvi, 12; cxl, 13.

3. For revealing Himself. Unto thee, O God, do we give thanks, un-

to thee do we give thanks; for that Thy Name is near, Thy wondrous works declare. Ps. lxxv, 1; xxxviii, 2; 1 Thes. ii, 83.

4. For the gift of His Son. Thanks be unto God for His unspeakable gift. 2 Cor. 15. For God so loved the world that he gave his only begotten Son; that whosoever believeth in him should not perish, but have everlasting life. John iii, 16; Rom. vii, 23.

5. For a present salvation. Giving thanks unto the Father who hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the powers of darkness, and hath translated us into the kingdom of his dear Son. Col. i, 12, 13; John vi, 47.

6. For victory. The sting of death is sin; and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ. 1 Cor. xv, 56; Rom. viii, 25.

7. For everything. In everything give thanks; for this is the will of God in Jesus Christ concerning you. 1 Thes. v, 18. Be careful for nothing; but in everything by prayer and supplication with thanksgiving, let your request be made known to God. Phil. iv, 6; Eph. v, 20.

Selected by SARAH DOHNER.

Orrstown, Pa.

For the Evangelical Visitor.
THY WILL BE DONE.

"Nevertheless not my will but thine be done." St. Luke xxii, 42.

Dear readers of the VISITOR, I feel to discharge my duty and say, thy will be done, O Lord. My experience of the last year has been one of heavy affliction, yet I am thankful it has kept me low down at Jesus' feet, knowing it is the hand of God; for whom he loveth he chastiseth. I desire to be useful in the service of the Lord and work for him while I can to have a home in heaven and dwell with Jesus. I have been long impressed with the command that James has given but was not willing to humble myself before God

and man. One day while meditating, the Spirit said if I would be a follower of the Lord why not humble myself to all his commands. I thought for a moment and said, thy will be done. I received power; the Lord strengthened me and I made it known and a few months later, which was the Sabbath of the 13th of this month and we met at Bro. Noah Zook's with few brethren and sisters, the command was fulfilled and the stream of God's love has been poured out amongst us and I was filled with praise. Oh the wondrous height and depth, length and breadth of Jesus' love no one can express but those who have felt it in their hearts. I desire in my heart to work for the Lord and give my all to his service. I feel that we have not workers enough in the vineyard of the Lord. I fear there will be sheaves not gathered. Oh, that there may not one be lost! I fear the time is not far hence when it will be too late.

Let us be ready when Jesus comes. Oh dear readers, let us not be so surrounded with the cares of this life. Some will say, they must tend to their duties; that is all right so far, but remember Jesus said, take no thought for the morrow what ye shall wear: first seek the kingdom of God and all its righteousness and others shall be added. Oh that we may have more of the mind of Christ and live for him alone. I long to see more of one mind among the children of God that the Lord could lead us by his hand into all service. I would say for myself,

Teach me yet more of thy blest ways,
Thou holy Lamb of God,
And fix and root me in thy grace,
So dearly bought with blood.

I desire by the grace and help of God, in my heart to say, thy will be done in all things that I may go at his bidding and work to his honor and the saving of other souls. It is all my life to work for Jesus.

Pray for me a weak sister, desiring to work for Jesus.

My God, my Father, while I stray,
Far from my home on life's rough way,

Oh teach me from my heart to say
Thy will be done.
Though dark my path and sad my lot,
Let me be still and murmur not,
Or breathe the prayer divinely taught—
Thy will be done.

If thou should call me to resign
What most I prize, it ne'er was mine,
I only yield thee what was thine;
Thy will be done.

Let but my fainting heart be blest,
With thy sweet spirit for its quest,
My God, to Thee I leave the rest;
Thy will be done.

Renew my will from day to day,
Blend it with thine and take away
All that now makes it hard to say
Thy will be done.

Then when on earth I breathe no more,
The prayers oft mixed with tears before,
I'll sing upon a happier shore,
Thy will be done.

Remember me an afflicted one in the service of the Lord, nevertheless with patience say thy will be done. Would say, let us work and seek for the salvation of souls is my prayer for God's children.

SARAH BELTZ.

Abilene, Kan.

For the Evangelical Visitor.
EXPERIENCE OF A YOUNG BROTHER.

Dear brethren, sisters and readers of the VISITOR, I have felt it a duty to write some of my experience, although I have not had so long experience as others who wandered so far away in sin and perhaps grew to scores of years who used the intoxicating cup and were in the habit of using tobacco before they came to the Savior. As I grew to about twelve years of age I had to go out and work among strangers because my father had not enough land for us all as there was a large family of us. I then did not have the privilege as I did at home in going to Sunday School and be with my parents, brothers and sisters. I then often would think of those times, and some times would become lonesome, and while working from place to place I sometimes would be with religious people and sometimes with others who would not read the Bible and where prayer would not be heard. And as I was working for a brother there was a

revival meeting held by the Brethren at a school house, and while we were going to meeting from evening to evening I became alarmed about my soul's salvation and was brought heavily under conviction, as I was before, but not so much, and while in much trouble many tears were shed and I would often go in secret prayer. It seems I was not willing to confess my Savior in public. But I wanted to keep it secret when I would read the Bible. I saw that would not do, but as I became willing to submit my will to the Lord it was shown me what I should now do. And as I obeyed, the load of guilt and sin was removed. I truly can say I then found peace to my soul and with my blessed Savior I was then baptized and united with the Brethren church. I feel to rejoice in God the rock of my salvation, although I often came short in the discharge of my Christian duty, but my desire is to continue on in working for my Lord and Master and to work out my soul's salvation while it is called today, for when we read the scriptures we are plainly admonished to improve our time because it is short compared to the work which is enjoined upon us and for that long eternity which is awaiting us all.

But how neglectful so many are in this present age, in this enlightened land who are living careless, without hope for eternal joy and happiness. I want to be an earnest and an honest worker in the vineyard of the Lord. I love to read the experiences of the young, as I am one among them. It encourages me to read that they also want to make heaven their home and to work for the Lord. These words often express my sentiments:

Jesus lover of my soul,
Let me to thy bosom fly,
While the billows near me roll,
While the tempest still is high.
Hide me, O my Savior hide,
Till the storms of life are past;
Safe into the haven guide,
O receive my soul at last.

WILLIAM LONGANECKER,
Morrison, Ill.

For the Evangelical Visitor.

"THE LORD LOOKETH ON THE HEART."

When Christ came into this world on His mission of mercy, He came on a spiritual mission, to establish a spiritual kingdom, to bring spiritual deliverance and to introduce a purely spiritual work.

This spiritual dispensation was entirely beyond the comprehension of the finite mind of man in his natural condition. Even the Jews, who were God's favored people, had no idea of anything beyond its literal or normal signification, consequently Christ deemed it necessary to resort to natural scenes and circumstances, occurrences and customs with which they were familiar, as expedients for illustrations to give some faint idea at least of the spiritual plan of salvation and to teach the spiritual truths and impart spiritual knowledge to make us experimentally acquainted with a spiritual God. But it appears that even the disciples who were favorably disposed were incapable of grasping a faint spiritual revelation which constrained Christ to say unto them near the close of His ministry, "I have yet many things to say unto you but ye cannot bear them now. Howbeit, when He the spirit of truth is come, He will guide you into all truth" also "the Holy Ghost, He shall teach you all things, and bring to your remembrance all things whatsoever I have said unto you."

It is evident from what we can learn that everything beyond the limits of literalism and tangibility was yet unintelligible to their understanding. But they had the promise of having the eyes of their understanding enlightened by that "true light which lighteth every man that cometh into the world and of being filled with the knowledge of the will of Christ "in all wisdom and spiritual understanding." This promise to the faithful was verified in due time, first on the day of Pentecost, afterwards on every occasion when a conscious sinner complied with the

required condition, which condition is no more than sincere repentance from dead works and coming to Christ and accepting Him with faith and confidence as the Saviour of mankind.

Any outward ceremony or bodily exertion is non-essential to complying with this condition, for this is purely a spiritual work accomplished in the soul by the power of God. Christ calls it being "born from above" or "born anew"; Paul calls it, "putting on the new man which is renewed in knowledge after the image of Him that created him"; John calls it, "born of God". All these different expressions mean the same thing, a change "from darkness to light", and from "the power of satan unto God."

He who has experienced this change, "is a new creature, old things are passed away, behold all things are become new," not physically but spiritually "new." He has received new spiritual eyes, a new spiritual understanding, a new purpose which prompts him to act from, a new motive which motive is love, the peculiar characteristic of the heaven born child of God. He can now comprehend the meaning and nature of the spiritual kingdom of which he has become a loyal subject, and he can now understand the application of the parables and allegories which Christ employed in teaching important spiritual truths; he can now discern the truths taught apart from the means employed in teaching them, he can also distinguish temporal rules or directions given to adjust temporal wants from the principles which concern our eternal salvation.

Before we arrive at this state of spiritual enlightenment, we must not necessarily be totally blind; if we were we "should have no sin," but we have the light of reason and a conscience which tells us that we are sinners in the sight of an offended God, which consciousness may bring us to true repentance, then we have the written word which tells us of a Jesus, "the Lamb of God

which taketh away the sin of the world," to whom we are directed, and in whom we find deliverance.

But if the penitent sinner will look to earthly means, to human help, to the church of the saints or to any other source for peace, he shall be sadly disappointed for nothing can be found there to set his condemned spirit free or to satisfy the longings of his mourning soul, or if he looks to the dead letter of the sacred word with the hope of finding something there by which he can make himself righteous and a fit subject for the spiritual kingdom, he shall be equally disappointed; he may be conscious of his danger and in order to escape the doom of the wicked, he may join church, attend to all the outward ordinances of the house of God, distribute to the necessity of saints and do all he knows with pharisaical exactness to the letter as he understands it; he has already changed his purpose; before, he worked for earthly treasures, now, he works for an eternal treasure for himself, but his motive is still unchanged, which is selfishness; he is not constrained by a motive of love, he knows no interest but self interest; he may still do more than all already enumerated to fill the aching void in his dissatisfied heart; he may invent religious forms, ceremonies, and precepts which have the appearance of holiness, he may deify holy ancient ancestors who formulated their ancient customs into doctrine to be perpetuated and sacredly observed and observe the same with diligence and precision; he may still go farther and bestow all his goods to feed the poor and give his body to be burned, and has not love, all this will profit him nothing, for in Christ nothing availeth anything, "but a new creature."

Now it might be asked, is nothing in the inspired Word of God adapted to the sinner's wants? Yes, if you are a weary, heavy-laden sinner there is much consolation for you found there. It tells you of the sinner's friend, who invites you so cordially to come to Him, he will

give you life, light, and rest, he will remove your fetters of sin and not only of sin but also of the law, of commandments and ceremonies; these cannot be ignored, but your will shall be changed to your heavenly Father's will, for his will shall be your will and what you do according to your will, you do not from coercion or command; you can then realize how all the commandments can be comprehended in this saying, "thou shalt love thy neighbor as thyself." You shall no longer be so greatly concerned about your own soul since you know that you are safe, but you shall feel a deep anxiety for the salvation and welfare of others, for the cause of Christ and his church, inasmuch as love shall then be your incentive to action. Again it might be asked, how can we know when we are converted from spiritual death to spiritual life, or become an adopted child of God, justified and washed by the blood of Christ through regeneration? Paul answers, "if any man has not the spirit of Christ, he is none of his." "For as many as are led by the spirit of God, these are the sons of God." "The spirit himself beareth witness with our spirit, that we are the children of God."

John answers, "we know that we have passed out of death into life, because we love the brethren." We are told that, "God is a spirit", and that spirit "is love." Paul says, "that spirit beareth witness with our spirit;" so God's spirit and our spirit do agree and must be the same spirit if we are God's children. Here then is a perfect language adapted to the spiritual wants and understandings of his spiritual children which he uses as a medium to communicate with them.

When we have our hearts filled to overflowing with unfeigned love, joy unspeakable and peace that passeth understanding, we have no room left for doubt nor can we misinterpret its meaning, for it is positive, infallible language, it is the spirit speaking which must lead and guide us if we are Christ's. Now it is evi-

dent that our sense of perception which this spirit addresses is our feeling; consequently it is our feeling we have to rely upon to guide us into all truth while on our pilgrimage journey through life.

It is true, we are fallible creatures and can easily be mistaken in the spirit that rules us if we grow cold in love, but then we have the Word by which we can detect the spirits, then if thereby we find that we still have the love in our hearts, defined there, we can be assured that all is right between God and us. The true child of God will not neglect the diligent reading of the Word of God; he loves it dearly since there in he finds much comfort and joy to encourage him in his christian life for his understanding is spiritually enlightened and can see the marvelous agreement of the spirit of God with the Word of God in all its beauty.

JOSHUA GROFF.

Sippo, Ohio.

For the Evangelical Visitor.

Dear brethren and sisters in the most holy faith. I have often felt like writing for the VISITOR, but have put it off, but by God's assisting grace I will now try. As my family and I live out here by ourselves, about fifteen miles from the brethren, we often long to meet with them. We were at Clarence Centre Saturday and Sunday, the 3rd and 4th of October, to the love feast. It did us good to be there. We certainly had a feast for our souls; it seemed like home to go to the house of God where there were no collection boxes and money matters talked over on the Lord's day. I am glad that the Brethren church is the poor man's church, as well as the rich man's.

We attend other churches here, but it makes me feel sad to hear them hum-drum their members for payments that are due the pastor, and they often ask us to join with them. But I tell them I cannot afford such salvation as theirs. They ask the reason. I tell them there is too much money to be furnished to enjoy their kind, and that we have

got the old fashioned kind that the holy apostles had, that Christ paid the debt and purchased our pardon with his own precious blood. They say we should tithe and that would pay the preacher, but we can tithe and spread the gospel to others and have free preaching. Praise the Lord that there are a few that are willing to take the good old way, the way of the cross. But brethren, it seems that we are backward in some things.

When I was in Buffalo and Tonawanda, N. Y., to work, I met with a good number of people that never heard of our doctrine. I felt very bad to think that there are so near us places that never heard of the real old time salvation. Brethren let us be up and doing and be about our Master's work.

I attended a mission here in darkest Buffalo, and it did my soul good to go and tell those poor fallen men and women about the love of God, in sending his only Son here in this dark and sinful world to bear the sins of the whole world and shed his precious blood on the cross to save them; and then to think of so many sitting at home enjoying themselves and not doing their duty toward these poor, fallen creatures, made my heart cry within me. My God awake us up to a full sense of our duty. Brethren do we do our duty in regard to the work of the Lord?

I often feel so burdened down and such a strong desire to see souls saved, I feel like starting out on the street to tell the people to repent for the kingdom of heaven is at hand. I often went out with the Free Methodists on the street corners to tell them of Jesus and his love, and saw tears in the eyes of some of those poor wretches that stopped to hear us.

Brethren pray for us that we may work and discharge our duty wherever we go, and think of these few things I have written in love toward God and man.

I am your unworthy brother,

JOHN CARVER.

Marilla, N. Y.

EVANGELICAL VISITOR.

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Abilene, Kansas, Nov. 1, 1891.

WHY NOT ONE CHURCH ONLY?

We must often ask ourselves, why is it that there are so many different organizations that hold about the same doctrine in essential points? Take for example our own people, the Brethren in Christ, is there any thing objectionable to the name? Do we not all want to be brethren in Christ? Christ says, "All ye are brethren," and there should be "no lords over God's heritage." Then too, in the essential qualities that go to make up the Christian, our people maintain that God's people are a converted people, and that the regeneration spoken of in the Bible, does not consist in external works, but the sinner becomes a child of God only through the Blood of the Lamb, applied to the cleansing of the soul from sin and guilt. It is then he becomes a new creature, and old things are passed away. Surely there could

be nothing in this doctrine of the new birth that any Christian could not subscribe to.

Then too, as to what are the duties of the children of God. It is evident that obedience is necessary to retain this right to be called and to be worthy to be called a child of God; so that the words of our Saviour leave us no room to equivocate. "He that believeth and is baptized shall be saved." Again our Saviour says, "I am the way, the truth and the life." He becomes our example. He was baptized in Jordan, because there was much water there. He gave us the formula of baptism when he says, "Baptize them in the name of the Father, and of the Son, and of the Holy Ghost." Could there be any objections to trine immersion in the name of the Trinity? Surely not. Then again He taught them the lesson of humility by instituting the ordinance of washing the saints' feet, and commanded it to be kept, and today this simple, and to some, degrading ordinance has so stirred christendom, with its necessity that every where in the Sabbath School it has awakened a new interest and presents a long neglected duty in language that can not be mistaken only in the eyes of the most bigoted and indifferent of the professed followers of Christ. Need there be any difference in this ordinance? Surely not. Well in the ordinance of the communion service we find nearly all denominations agree that it should be observed. There may be some difference as to the time and manner of its observance, but why not reconcile that difference by accepting the plain teaching of the Gospel?

Then again the brethren accept and teach and may we not say, practice too, the teachings of Christ and the Apostles, the humble, self-denying Gospel of plainness and simplicity in dress. Is there any thing inconsistent or unchristian in that? On the contrary it is simply what all churches, all professing Christians should accept and practice. It is becoming the Christian

to discard the foolish and senseless fashions of the world. There is nothing in them to justify their use. How absurd it would seem to the humble child of God to see his pastor in the pulpit reading God's word, and attempting to preach the Gospel of the kingdom to his fellowmen, and at the same time his person dressed in the foolish customs of fashion, and his hand glittering with gold and jewelry, and showing by every movement of his hands or his person, the inconsistency of his appearance and the work he was engaged in. So too, with the woman, if she is a votary of fashion, her person adorned with costly array, and her person covered with jewelry, and yet attempt to present herself humbly before God: Oh consistency, thou art a jewel.

'Tis true there may be a difference, there may be extremes, men and women may differ, and differ honestly, but in these differences, if they are honest they will not be far apart. Professors of religion may in a spirit of "voluntary humility, and will worship," exact more of themselves and of others, than the spirit of the Master requires. They may conduct themselves in such a way by their appearance and general deportment that it is evident that they are not in accord with God's word; and may claim for themselves that it is religion, and by their rigid requirements of duty may make what they call religion repulsive to many; but that does not change the fact that God's people are plain and unostentatious and humble in their appearance. Now then, why not accept Christ and Him crucified, as the man of our council, and do away with man-made decrees and follow Christ, and Him only? Then there need be no divisions, no discord, no dissensions, but one church and one only, and that church will be built upon the Rock, Jesus Christ himself being the chief corner-stone. May God hasten the day when all may be one in Christ Jesus our Saviour.

Our best power is Holy Ghost power.—Cuyler.

DECEIVERS IN SHEEP'S CLOTHING.

From a letter received from Indiana we learn that there is a person or persons, going the rounds among the brethren, *pretending* to be members of the church, but really deceivers, who are taking the advantage of unsuspecting people to obtain money.

One or perhaps two have been lately described as being engaged in that way. Their manner of doing business is something like this: one met a Bro.—somewhere on the cars near Topeka, Kan., representing himself as a brother in distress, claiming he had lost his pocketbook and so worked on the sympathies of that brother that he loaned him \$—. He promised to pay it back when they got to Elkhart, Ind. In order to get the confidence of the brother he represented himself as the son of Eld—, and seemed to know all or at least much about the Elder's movements and visits, and by this means he prevailed.

Another case was a visit of a man representing himself as a brother by the name of J—. He visited in Elkhart Co., Ind., long enough to get their names and their church standing and then went to other places, and by his knowledge of the Brethren he obtained money from a brother in Dekalb Co., Ind. Another obtained some money from a brother in Elkhart Co., Ind. We have omitted the names, because we did not wish those brethren to be imposed upon.

Now some may think and say too that people should not let themselves be imposed upon, and we think as to that it is our duty to be always on our guard; but while it is duty that we should *know* who we pay money to and for what purpose the money is wanted, yet there is a cord of christian sympathy in the breast of the true child of God that can be reached by those in distress, and we are glad that the christian religion encourages such a spirit of sympathy and helpfulness. Our Saviour says, "The poor have ye

always with you and ye can do them good whensoever ye will," and the Apostle says, "whoso hath this world's goods and seeth his brother hath need and shutteth up his bowels of compassion, how dwelleth the love of God in him?"

We may then learn that the spirit of giving is all right but we should *know to whom we give and why we give. By this means we will not often be deceived.* Our Saviour says, "Beware of men who come to you in sheep's clothing but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles?"

We are receiving encouraging returns from our agents, for which we feel very thankful and we trust all may push the work until the number of subscribers will far exceed any former years in the history of the VISITOR. We are now receiving many new subscribers, for which we are truly glad. It shows how the VISITOR is appreciated by disinterested persons to whom it has been presented by the agents, and we are offering extra inducements to all who will avail themselves of the opportunity. Then too our old subscribers are sending in their renewals which is very encouraging indeed. We should be very sorry to see any discontinue their subscription, and we think if any give the matter a moment's thought they would not hesitate to send in their renewals. All we can say by way of encouragement is, that while we may make mistakes, yet it is our earnest desire to avoid them and to give full value of the best we can for the money received. We trust that all will renew promptly and make the VISITOR by their united efforts what it purports to be the, medium of communication for the church.

We do not know whether our agents fully understand the terms we offered in our prospectus and the VISITOR of September 15, '91. And for the satisfaction of all we will

repeat them again. That to all new subscribers we will send the VISITOR from the time the money is received to the beginning of Jan. '93 for the usual subscription price which is one dollar. And to our agents or to any one else who will send us five *new* subscribers and five dollars in cash we will send the VISITOR as stated from the time the money is received to Jan. 1, '93, and will send one copy of Drummond's lectures to the agent or to the person he may name. But when sending new names or when competing for the premium always state in your letter and be sure to give name and post office correctly, or if the VISITOR is preferred to Drummond's lectures we will send the VISITOR free in place of the book.

The Peace Maker published by the Universal Peace Union, Nos. 123, 125, North Fourth Street, Philadelphia, Pa., makes its regular monthly visit to our office. It is certainly a very worthy journal of a worthy and world-wide organization, engaged as it purports to be, in the interest of peace. Its motto is, "*Remove the cause and abolish the customs of war.*" The society will on November 26th, celebrate its 25 anniversary at St. George's Hall, Philadelphia, Pa. Eminent speakers are expected to be present. The society has done much in preventing war and bloodshed between nations. May it long stand as the advocate of peace and may nations heed its advice and honor its efforts, until the sword will be sheathed forever and nations learn war no more. *The Peace Maker* is issued monthly at \$1.00 per annum.

BENEVOLENT FUND.

A Friend, Reynoldsburg, O. \$2.00

LOVE FEAST.

At Belle Springs, Saturday and Sunday, November 14 and 15, '91. A general invitation is extended to those who can attend.

OVER THE JORDAN.

"The Master has come over Jordan,"
Said Hannah, the mother, one day;
"He is healing the people who throng him
With a touch of his fingers," they say.
"And now I shall carry the children:
Little Rachel and Samuel and John,
And the youngest, the baby Esther,
For the Lord to look upon."
The father looked at her kindly,
But he shook his head and smiled;
"Now who but a doting mother,
Would think of a thing so wild.
"If the children were tortured by demons,
Or dying of fever, 'twere well—
Or had they the taint of the leper,
Like many in Israel."
"Now do not hinder me, Nathan,
I feel such a burden of care;
If I carry it to the Master,
Perhaps I shall leave it there.
"If he lay his hands on the children,
My heart will be lighter, I know,
For a blessing forever and ever
Will follow them as they go."
So, over the hills of Jordan,
Along by the vine rows green,
With Esther asleep on her bosom,
And Rachel, her brothers between.
'Mong the people who hung on his teach-
ings,
Or waited his touch and his word,
Through the rout of proud Pharisees, lis-
tening,
She pressed to the feet of the Lord.
"Now, why shouldst thou hinder the Mas-
ter?"
Said Peter, "with children like these?
See'st not how from morning till evening,
He teacheth and healeth disease?"
Then Christ said, "Forbid not the chil-
dren,
Permit them to come unto me;"
And he took in his arms little Esther,
And Rachel he set on his knee.
And the heavy heart of the mother,
Was lifted all earth care above,
As he laid his hand on the brothers,
And blessed them with tenderest love.
Hope, Kan. N. M.

THE END OF THE WORLD.

Various are the ideas as to how this world shall come to an end. That it is sooner or later to be dissolved, there is no reason to doubt. The Saviour says, "heaven and earth shall pass away but my words shall not pass away, but of that day and hour knoweth no man; no, not the angels of heaven, but my Father only." Matt. xxiv, 35, 36.

From my youth up, it has always been my belief that these words of the Saviour are to be taken in their plain, literal sense. That by *heaven* is meant the apparent blue arch that overspans us, and that *earth* means this world or planet, which astronomers reckon to be spherical and about 25000 miles in circumference. I know that the Saviour uses the term *world* in a different sense from *earth*, but not so in the 24th chapter of Matthew. His disciples there asked him what should be the sign of his coming, and of the end of the world? Upon this question he gave them all that is contained in the 24th and 25th chapters of Matthew; his main object being to warn them against deception, against lassitude, against indifference, against the danger of becoming sinfully entangled in the affairs of the world and of being thus found unprepared when he shall suddenly make his appearance. He wants us to know that his appearing will be sudden. It will be on a day and at an hour when no one on earth expects it. We can understand this from his parable in the 25th chapter. He says, "while the bridegroom *tarried* they all slumbered and slept." I don't think the wise ones were fast asleep, they only slumbered. And if the wise *did* only slumber, it proves that they, too, did not expect him at midnight. When a man determines to be awake at a certain hour of the night to start on a journey, the fact is bearing somewhat heavily on his mind, and he does not want to fall fast asleep. He may slumber a little for a minute or two at a time but the fear of missing the train prevents his falling into a deep sleep. So these wise virgins, though they did slumber, yet the midnight cry soon aroused them to proper action. Their lamps were speedily trimmed and replenished with oil from their vessels. Likely the clattering of these vessels awoke the foolish virgins, but only to the distressing fact that they had neglected so nec-

essary a provision. We here leave the foolish virgins to their fate, and turn more particularly to the subject—"The End of the World."

The Saviour does not here say in what manner heaven and earth shall pass away; but in the 3rd chapter of Peter's second epistle, we have it stated pretty clearly. In the 5th and 6th verses allusion is had to the deluge, and in the 7th he says—"But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." In the 11th verse and further on, he uses such language as seems clearly to convey the idea that the earth shall pass away by fire, and that new heavens and a new earth shall take their place. And more—Peter wants us to understand that he himself along with all the righteous, expects to inhabit that new creation.

A great deal is said and written about a "*Millennium*" which means a thousand years of peace on earth, during which time Satan shall be bound and confined to the bottomless pit, and therefore not able to deceive the nations. The scriptures say so plainly. But there are many questions arising in relation to this millennial age that this poor writer has hitherto failed to see explained.

It is said that during the millennial age, all the kingdoms of this world will become subject to, and ruled by Christ. Well, then, as a matter of course, all will be his disciples, or in other words, all will be Christians. And if Satan can not deceive any one, no sins will be committed. In that case the following questions, with many others present themselves to our minds: Will families be reared the same as now? Will sickness and death take place? Will human life be prolonged? Will all believe one another strictly honest? Will it be necessary to have courts of justice? Will it be necessary to have any preaching? Will there be no envy

or jealousy? Will the people all believe alike and see alike? Will it be necessary to keep the ordinances instituted by the Saviour as they are now kept? Will there be any rich, any millionaires? On the other hand—Will there be any very poor? Will people have to work hard for their living? Will people go on in traffic and merchandise the same as now? Will there be but one church? Will all trains be on time? Will any accidents happen through carelessness? Will all able-bodied persons feel disposed to work? Necessarily they *must* or there would be some lazy ones. The commandment is, "*Thou shalt work.*"

This list of questions might be extended indefinitely but these are enough to show that a great change will have to take place when the Millennium sets in. That is, if it will come and set in, in the manner that it is confidently hoped for by many. But, however all this may be, it does not concern us so much as the Saviour's injunction does, to "watch and be ready; for we know not the day nor the hour he will come." He does not say, watch, and be ready for the millennium, but watch for the coming of the Son of man. This is as much as to say, watch; be at your post of duty, for the Son of man will come at an hour when ye think not. And if he comes and finds you sleeping, not natural sleep, but engaged in any ungodly pursuit, awful will be your doom. It will then be too late to make amends. It will be too late to lay in a new supply of oil. Yea, the door will speedily be shut, and shut forever, as we have good reason for believing.

O, may God in his infinite goodness give grace to every one of us that reads this to make it a point to be always ready; ready for a happy exit from this stage of action to a better one, whether it be to the much-spoken-of millenium or to that paradise to which Jesus when on the cross, welcomed the dying penitent thief, or to the place that

Jesus went to prepare for his faithful followers.

I agree with Brother A. M. Engle, of Detroit, Kansas, that it would be far more satisfactory to the readers of the VISITOR, if every contributor would give his or her name, also place of residence. Even selected articles are read with greater interest when the author's name is given.

C. STONER.

Polo, Illinois.

For the Evangelical Visitor.
FAITH.

The just shall live by faith. Rom. i, 17.

From the words of the apostle Paul in Rom. iii, 10, we learn that "there is none righteous, no, not one." (That is by nature.) Hence, in order for those that are out of Christ to become righteous, or justified, it behooves such to have "repentance toward God, and faith toward our Lord Jesus Christ." Acts, xx, 21. This also agrees with the words of the Savior when he says, "the time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Mark i, 15. Thus after they have repented toward God for their actual committed sins, and have exercised faith in the all atoning blood of Christ, and have obtained according to the words of the apostle Peter "like precious faith through the righteousness of God and our Savior Jesus Christ." 2 Peter i, 1, then those who have been "justified freely by his grace," "shall live by faith."

The "like precious faith," which we have obtained through grace, will purify our hearts, which have been corrupted by the deceitfulness of sin, from everything that is evil, from "guile, hypocrisies, envies, evil speaking, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, murders, drunkenness, revellings, and such like," and it will fill our hearts with "joy, peace, long suffering, gentleness, goodness, meekness, patience, godliness, brotherly kindness and charity."

Faith, which cleanseth the heart from all impurities will prompt us

to flee from that which is evil, and it will cause us always to follow that which is good. It is our greatest joy, through faith, to obey the Word of the Lord, for the love of Christ constraineth us.

Faith which worketh by love will constrain us to love and to obey all of God's commandments with our whole heart, no matter how insignificant they may appear to us. It will cause us to "present our bodies a living sacrifice, holy, acceptable unto God." Yea, it will stimulate our hearts and minds with energy to labor faithfully in the vineyard of the Lord. If we have this precious faith in possession, we will be filled with love, "which is strong as in death," and "the coals thereof are coals of fire, which hath a most vehement flame." Yea, so strong is such a love that nothing can overcome it. It will burn up every dross in our hearts as fire will burn up "the dross of brass, tin, iron, lead, and silver in a furnace." Ex. xxii, 20.

Dear reader, the precious faith which Peter speaks of, is of such a nature that it cannot rest, but is always ready with fruits of love in all manner of righteousness. He that has such a faith in possession, will serve his God in the uprightness of his soul. He will crucify the flesh with the affection and lust thereof. Yea, he is ready as much as in him lieth to feed the hungry, to clothe the naked, to comfort the feeble minded, and to help and comfort with word and deed those that are oppressed and in trouble. He will as much as in him lieth, do good to all and pray for those that ill-treat and despitefully use him, and there is nothing that can befall him here upon earth that will separate him from the love of God.

All those that have obtained like precious faith, will rely upon the promises of God, knowing that God's promises are yea and amen; thus, God's children are content, no matter in what circumstances they may be placed by a kind Providence. Their souls are filled with joy unspeakable and with a peace that passeth all understanding; yea, even if bonds and imprisonment is their portion for they are confident through the spirit of God which they have in possession that God will not fail to fulfill his promises concerning them, but that in his own appointed time all will come right.

CHARLES BAKER.

Nottawa, Ont.

CHURCH NEWS.

BROTHER AND EDITOR: I send you a short article on how we are getting along with our Sunday School. We have a good school at Martinsburg, Pa. It is conducted by the Brethren. Bro. Bossler is superintendent. He is assisted by three other brethren. We have a large school and we have the love of God in it. That is what makes the school so interesting. Where the love of God is there is liberty. I do think it is such a good place for young and old to be, to meet to talk of the love of God; and we as parents have our children to raise up in the fear of the Lord, and the Sabbath School is good help to us. If we spend one hour on Sabbath it is good food for the soul. If we do not teach we can be of some use there still. Our presence is there and it has an influence over the young and rising generation for good. Let us be careful parents, what our example is to our children, for the time will come when we will have to give an account of our life. We, as brethren, would like to see our children go with us and I do think to have Sabbath schools in our churches is far better than to see them go to other schools. If they go to other schools, by and by they will be going to some other church. Brethren and sisters, let us be up and doing and not fall asleep. We need to work. We find much to do in this great harvest, for the time will soon come when we will be done toiling here in this life; then what we have done will be ours for the life to come. Remember me at a throne of grace.

B. H.

Martinsburg, Pa.

Our meeting at the Mowersville church was well attended. A number of brethren and sisters from other counties met with us. The strange ministers were Bro. I. Detweiler, Bro. Sternburger, Bro. John Myers and Bro. George Wenger. Bro. Detweiler spoke to a church full of peo-

ple Sabbath forenoon, from John the Revelator, iii, 16, 17, 18. He spoke to us with power and called old and young, and both saint and sinner to come to Christ, and warned us all of the many dangers that we are surrounded with. We were made to feel as if we were sitting in heavenly places, and we forgot the cares and sorrows of life, while the brother was so kindly admonishing us and I hope we may never forget the words that fell from his lips, and we trust many sinners may stop and think before they further go.

SARAH DOHNER.

Orrstown, Pa.

BROWN CO., KAN.—The semi-annual love feast of Brown county was held on the 10th and 11th of Oct. 1891. Bro. Samuel Zook and others from Dickinson county, Kan., were present, and we had a very enjoyable time. I think we were all fed and strengthened with that heavenly bread. I believe the seed sown touched the hearts of some which we hope will soon spring up and bring forth fruit unto everlasting life.

We would be glad to have brethren and sisters visit us from a distance.

M. B.

Morrill, Kan.

LOVE FEAST.—We announce communion services at Brechbill's church on the 14th of November next. A general invitation is extended to all who can to come.

S. DOHNER.

Franklin county, Pa.

In Abilene, Kan., Aug. 28th, two were baptized, a mother and her daughter; and on Oct. 4th, at the same place, two more were baptized.

REMINISCENCES OF MR. SPURGEON.

Nearly forty years ago the boy Spurgeon walked over early one Sabbath morning from Cambridge to Waterbeach, in order to minister there that day. While sitting in the "table pew" selecting the hymns

for the service, one of the deacons handed him a note addressed to Mr. Spurgeon. The lad opened it and found it contained an invitation to preach in London in the Parkstreet church. He read it, and such was his beautiful modesty that he thought some mistake had been made, and handed it back to the deacon with the remark that it must mean some other preacher with his name. Evidently the old man had been expecting something of this sort, for he sadly shook his head, and seeing in it the loss of the minister he so loved and appreciated, told him he surely meant him. So the young man came to London.

He was sent to lodge in a boarding-house, and not knowing a single person in the great metropolis, was very lonesome on that Saturday night. Moreover, the other boarders happened to be some bright young men, who, perhaps seeing the greenness of the new preacher, and his nervousness in that great city, guyed him unmercifully, and tried their best to frighten him by telling him of the mighty preachers in London, and what great things the people expected. The church he was to preach in was quite historic, and enough in itself to frighten the "young man from the country." It was here the great and learned Dr. Gill had ministered so many years, and had taken his people through the whole of the Bible, commenting on each verse and then publishing the sermons in his nine-volumed commentary.

Of this gentleman the following story is told: A good lady member of his congregation took him to task for the great pride he displayed in the length of his neck-bands. "Well, well," said the doctor, "what do you think is the right length? Take them and make them as short or as long as you like." The lady was delighted, and said she was sure her dear pastor would grant her request, and therefore she had brought her scissors with her and would do the trimming at once. Accordingly, snip, snip, and the thing

was done and the bibs returned. "Now," said the doctor, "my good sister, you must do me a good turn." "Yes, that I will, doctor; what can it be?" "Well, you have something about you which is a deal too long, and causes me no end of trouble, and I should like to see it shorter." "Indeed, sir," said the dame, "I will not hesitate; what is it? Here are the scissors; use them as you please." "Come, then," said the pastor; "good sister, put out your tongue." Whether the surgical operation was duly performed deponent saith not.

A deacon of a former church of mine was in the gallery of the Park-street chapel when Mr. Spurgeon preached his first sermon, and has told me the appearance he made. There was some little excitement among the two hundred people who did their best to fill a church seating eight hundred, for a rumor had got out of the extraordinary ability of the young preacher who was to preach his trial sermon that day. When there ascended the pulpit a bare-faced boy not out of his teens, my deacon nudged his sweetheart and whispered: "This is some one who is put up to conduct the opening exercises." He was dressed in rustic fashion, with a large blue-spotted necktie of the latest country ministerial cut. But as soon as he opened his mouth and began to speak, they felt it was all right; they had struck the preacher himself. That tie was soon changed to the orthodox white, until one day when going down the Thames on one of the steamboats, at one of the stopping places a gay young man came on board, and, addressing Mr. Spurgeon quite familiarly, said: "Hullo, old fellow; how are you getting on at Hitchcock's?"—a noted drapery, or dry goods store where all the attendants wore spotless white ties. From that moment Mr. Spurgeon has worn an ordinary necktie, altogether unministerial.

It is unnecessary to say that an invitation was extended to him to preach again, to come for six months and at the end of that time, if he

suited, he was to be called to the pastorate. It didn't do for such a church to be in a hurry, and perhaps some would like to hear somebody else, and to have more than one to choose from. However, before his time of probation had expired, the church determined to call him, there being five persons who voted against that call; so that lesser lights of the pulpit ought not to be discouraged if everybody is not carried away with their trial sermons.—REV. H. W. CHILDS, IN EXAMINER.

SPIRITUAL PROGRESS.

Almost all who aim at serving God do so more or less for their own sake. They want to win, not to lose; to be comforted, not to suffer; to possess, not to be despoiled; to increase, not to diminish. Yet all the while our whole interior progress consists in losing, sacrificing, decreasing, humbling, and stripping self even of God's own gifts, so as to be more wholly his. We are often like an invalid who feels his own pulse fifty times in the day, and wants the doctor to be perpetually ordering some fresh treatment, or telling him how much better he is. This is very much all the use that some people make of their director. They move round and round in a petty circle of easy virtues, never stepping beyond it heartily and generously; while the director (like the physician) is expected to soothe, comfort, encourage, foster delicacy and fastidiousness, only ordering little sedative treatments, which drop into mere habit and routine. Directly they are deprived of sensible grace, which is as the milk of babes, such people fancy all is lost. But this is a plain proof that they cling over much to means, overlooking the end, and that self is their main object. Privations are the food of strong minds; they invigorate the soul, take it out of itself, and offer it a living sacrifice to God; but weak people are in despair at the first touch of privation. They fan-

cy that all their work is being overthrown just when it really is beginning to be solidly fixed and thoroughly purified. They are willing to let God do what he will with them, provided always it be something great and perfect; but they have no notion of being cast down and crushed, or of being offered as a sacrifice to be consumed by the divine flames. They seek to live by pure faith, yet want to retain all their own worldly wisdom; to be as children, and yet great in their own eyes. But what a mere spiritual chimera is this!—Fenelon.

LEARN OF THE AGED.

In many respects humanity has improved and is improving in its civil, social, and physical condition; but how sad to see the slowness with which improvement is dragged along through the ages!

No one cause of this slowness is greater than that of inattention to, or disregard of, the counsels of the aged, by the young. The old have been through life, and seen its many failures, imperfections and needs. They look upon the young, rushing along with eager haste in the pathway of life, with an earnest desire to save them from many needless losses, trials and sorrows, but are too often pushed aside as past use or respectful consideration, and only fit to be laid away out of sight.

All generations have had this fault, but this seems to be rapidly growing worse in this respect, so that the young seem about ready to assume the whole field to themselves, from infancy to manhood, and force the aged to retire before their time. This tendency is truly saddening, if not alarming, as humanity is to be so great a loser.

Much might be said of the advantages to be gained by the young from the hard-learned experience and wisdom of the aged; but we only say, young man, young woman respect the old, such as you one day may be; and save yourself from many disappointments, from many a bitter pang, by seeking their counsel, and using their experience, in the work and way before you. God has promised his blessing to such as honor the aged and give heed to their counsels.—Sel.

OUR YOUNG FOLKS.

NEVER OUT OF SIGHT.

There is a little saying,
Which you'll find is always true,
My little boy, my little girl—
A saying that's for you:
'Tis this, my darling little ones,
With eyes so clear and bright:
"No child in all this careless world
Is ever out of sight."
No matter whether field or glen,
Or city's crowded way,
Or pleasure's laugh, or labor's hum,
Entice your feet astray;
Some one is always watching you,
And whether wrong or right,
No child in all this busy world
Is ever out of sight.
Someone is always watching you,
And marking all you do,
To see if all your childhood's acts
Are honest, brave and true;
And watchers of the heavenly world,
God's angels, pure and white,
In joy or sorrow at your course
Are keeping you in sight.
Bear this in mind, my little ones,
And let your aim be high;
You do whatever you may do
Beneath some seeing eye.
Remember this, my darling ones,
And keep your good name bright,
No child who lives upon this earth,
Is ever out of sight.

—Selected.

COULD NOT PULL.—Many years ago an Irish lad was engaged by a weaver to help in his work. On one occasion the weaver made a piece of cloth and after coloring it an opportunity came to sell it. The buyer wanted so many yards, and the piece lacked a little. He had the boy to take one end and he took the other and was about to stretch it out to make as many yards as was wanted. But the boy would not pull. The man asked what was the matter? He said, it would not be honest to stretch the goods and he could not do it. The man made a remark or two about his conscience and let him go. That boy afterward became Dr. Adam Clark, who wrote the great commentary. God was with him in an honest heart and a great purpose in life. All boys cannot become great, but all can be honest in the fear of God.

Do not do anything or take anything that will defraud another. Always be honest and God's guiding hand will be with you through life and help you.

* * *

THE HALF-GUINEA.—Years ago a young man went to a school near Bristol, England, called Kingswood. He was a modest, humble young man, and the teachers of the school did not treat him very courteously. They put him in a room without fire to study, in the winter. One day he saw several men digging as he looked out of the window, shivering with cold, and he concluded to go down and break the clods up after them and thus warm himself. After working awhile he found a half-guinea, a piece of English money. He took it to his teacher and told how he had found it, and desired to know whether any one there had lost it. One of the teachers had lost that much, and so he gave it to him. After keeping it awhile, he brought it back to the young student, and said that he did not know whether the piece was his money or not and gave it to him, saying, that he had had no rest since he took it. The young man found no one to claim it, and accordingly he used it for his own good. He bought some fuel and warmed his room, and also books that he needed. He remained at the school a short time, and then he sent word to his devoted friend, John Wesley, that he could learn nothing more at that school, and wanted to know what he should do. Wesley came to see him. And after questioning him about the doctrines of Christ, and learning his profound understanding of God's word, he asked him to become a preacher. The young man hesitated for awhile, and at last replied that he would try it. The great preacher stood, as if spell-bound for a time, and then he invoked the blessings of God upon him that he might be a faithful minister of the Lord Jesus and convert many souls to Christ. The young preacher at once commenced missionary work and many

found peace with God through the instrumentality of his preaching. God was taking care of that young man and had chosen him to do a good work, and God directed him to the half-guinea that he hammered out of the clods, that he might not suffer in his room from the cold. God will always help the needy who depend upon his promises. Never mistrust God, young man. Love him, serve him, obey him, depend upon him, and he will help you. The young student was the same Adam Clark, who would not help to stretch the cloth.

* * *

SEEKING THE LORD.—In the Savior's matchless sermon, delivered on the mount, he advised all to seek first the kingdom of God. There is no promise that we shall fully and completely find it at once; but the command is to seek for the kingdom, not find the kingdom. But we cannot expect to receive a blessing unless we do seek the salvation of Jesus Christ. Even if the command only requires us to seek, we shall be held guilty if we excuse ourselves that the kingdom is hard to find, and we cannot discern it, and therefore we shall not seek. The promise to seekers is that they shall find. The promise, therefore, allows no excuse. The finding is not commanded, but it is a promise of good things. He who finds the kingdom of God finds that which is precious to the soul. The command to seek, applies to all, therefore, includes the young. The young man will find a gem of exceeding price, when he finds the kingdom of God, precious above everything of a worldly character. Seek ye the kingdom of God.

AARON.

AUNT MATTIE:

My dear friend.—I saw in the VISITOR that you want the children to write. So I thought I would try. I don't know who you are, and I suppose you don't know who I am, so I must introduce myself. I am a little boy nine years old. I was converted when I was

six years old. I felt very sorry that I was bad, and asked mamma and papa to forgive me. They were glad to forgive. They said, I must go to God, too, and I did. Then I felt so glad that I commenced to sing, oh happy day that fixed my choice. I am still trying to serve God. Sometimes I get careless and make many mistakes, but I made a new resolve last week to do better.

Did you enjoy your visit? And had you gone far? I was never out of this state but I was in three different counties.

Your little friend,

RAYMOND L. ESHELMAN.

New Basil, Kan.

FROM A SISTER.

I have often felt it my duty to write for the VISITOR, but through my weakness felt as if my writing would be of no benefit. My mind often runs to these words: rest for the weary. Jesus said, "come unto me all ye that labor and are heavy laden and I will give you rest." There are many who are weary, many who are heavy laden in the world. Some people are weary with pain and sickness, some with sorrow and trouble and other afflictions, and those who are obliged to bear them often feel as Job did when he said, my soul is weary of my life. Job x, 1.

But I must often think there is another burden heavier still than these and more difficult to bear, and that is the burden of sin. Oh how I often wish I could see more sinners come to Jesus. Self-righteous and proud people do not feel their sins. It is no burden to them but when people are convinced of sin by God's Holy Spirit, then they feel how heavy it is. So heavy that they will be lost if they will not remove it; and how can this be done? Why, by asking the Lord to help them, to find peace to their souls and by living near Him and doing His will. I always have it good when I obey His will, but I often step aside of the narrow path.

My desire is to work on in this needful work; to try and live nearer every day to my Savior. I ask an interest in your prayers that I may hold out faithful.

Blessed assurance, Jesus is mine
Oh what a foretaste of glory divine;
Heir of salvation purchase of God
Born in his Spirit, washed in his blood.

EMMA FRANKLIN.

Hamlin, Kan.

HOLINESS.

How many of us have ever realized the deep meaning of that one short word? And how many have ever studied to know the real meaning of the Scriptures in regard to holiness? I feel incapable of touching on any point in this deep subject, and only with God's help will try to express some of my views in regard to it.

The Scriptures say in 2 Cor. vii, 1: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit; perfecting holiness in the fear of God." Now, can we perfect holiness without obeying the scripture? How are we to cleanse ourselves from those things? Surely we cannot if we cling to them. If we have the filthy habit of using the obnoxious weed; or if we have envy, pride, malice in our hearts, and hold fast to them, though we should continually cry, "I am wholly thine, O Lord, and am willing to let them go when thou showest me," but in our hearts cling closer to them, what will it profit us, when by the teaching of His word and spirit, we know we should obey, and let go of them? For we see by the reading of this passage that we have some thing to do personally in this matter. God has given us the will power; why not use it for our good and His glory?

And again, read Gal. v, 24: "And they that are Christ's have crucified the flesh with the affections and lusts." How can we crucify the flesh and affections, if we continually hold to them, and serve our own lusts and not God? May God help

us to accept the light that He gives us. How many profess to be wholly the Lord's and to be led by Him, when in outward appearance they do not serve Christ? Can we, as teachers, and true worshipers of God, walk hand in hand with the world? can we, even in outward appearance, belike them? Should not our whole bodies be in subjection unto the Lord? We find in 1 John ii, 15, 16, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." Now, can we as examples to others, and followers of Christ, dress in the fashions of the world, and to uphold ourselves argue the fanaticism of our forefathers, as some choose to call it? Can we do these things without feeling troubled in our own souls? Having the holy scriptures and the Spirit of Christ to guide us, can we not comprehend such plain teaching as in 1 Tim. ii, 9? "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array." May God open our eyes. Some claim that Paul, being a bachelor, had some erroneous ideas; but the Bible says, "All scripture is given by inspiration of God." It does not say by ideas of man. And we are commanded to come out from the world. I believe we should be so separated from the world, that every one can see we are not of the world.

Let us obey God in all things, that we may have on the whole armor of God, that we may enjoy true holiness. And then we will be fully equipped for His service. We are taught to abstain from all appearance of evil, and not to be conformed to the world, but transformed by the renewing of our minds. So let each one of us do something in pulling down these evils. Not in envy or strife, but in the spirit of our

blessed Master. Let us first by our own example show them the better way.

We cannot hold too high the banner of holiness. It has long been trailing in the dust. May our influence be on the right side. If we have any doubts in our minds in the things we allow, may God help us to get on the safe side. May we profit by all the teachings of the Bible. I pray that these few lines may find the way to some heart, and that God may enable them to let go of the world. And again we find, "And every man that hath this hope in him purifieth himself, even as he is pure." 1 John iii, 3. Dear friends, may we perfect holiness in the fear of God.—Rev. L. C. Hibbs.

DEAR CHILDREN:—More than three thousand years ago there was a famine in Canaan, where the children of Israel or Jews, as we often call them, now lived. The country was ruled by judges at that time. A man and woman who lived in Bethlehem went out of that country into the land of Moab where there was no famine. The man's name was Elimelech and his wife's name Naomi. They had two sons who went with them. After living in Moab some time they both were married to daughters of that country. Elimelech died and about ten years after, these sons both died. Then Naomi thought she would return to her own country as the famine was past and besides in Moab the people were worshipers of idols and Naomi's people were worshipers of the true God. So she made her arrangements to return and told her daughter-in-laws, and asked them if they had rather remain in Moab which was their own land and where their relations lived. When they heard her they were sorry and wept. One of them named Orpha kissed Naomi and bid her farewell and went away to her own people but the other whose name was Ruth clung to her and told her not to ask her to go back for she said, "where thou goest I will go, where

thou livest I will live, and thy friends shall be my friends, and thy God my God, and where thou diest I will die and there will I be buried." And more than that Ruth asked God to punish her if she ever left Naomi as long as they both should live. When Naomi saw how devoted Ruth was she did not say anything more about her going back. When they came to Bethlehem where Naomi used to live, the people were cutting their harvest. Ruth and Naomi were poor, so Ruth said, let me go into the fields to glean or gather up the grain that the reapers had left.

Naomi had a relation named Boaz who was very rich and when Ruth went to glean she happened to go into a field of Boaz. When he came out he asked his reapers who she was. They told him it was that young woman who came from Moab with Naomi; she asked us to glean and we allowed her to do it. Then Boaz spoke kindly to Ruth and told her to come at meal time and drink with his reapers and Boaz told the reapers to let grain fall so she might have plenty. She remained until evening and went home to Bethlehem with her arms full. Naomi asked her where she had been. Ruth told her and also told her how kind he had been to her, telling her to come to his field to glean all the time. Naomi told her to do as Boaz had said and told her that he was a near kinsman of hers.

The city of Canaan had walls around it and gates to go in and out, and at these gates the people gathered to talk and transact any business they might have to do. Now this great and rich man stopped at this gate, as was the custom at that time, and told the people that he was going to marry this Ruth who was so good to her mother-in-law and who had come out from worshiping idols to worship the true God. So Ruth and Boaz were married and they had a son whom they called Obed and from whom is descended the child Jesus.

If you will look at the first chapter of Matthew you will find the generations of Christ back to Abraham and will see the name of Boaz and Ruth.

AUNT MATTIE,

MARRIED.

HALDEMAN—EYER—Married, Oct. 6th, 1891, at Hiawatha, by Rev. Wells, Bro. Jacob G. Haldeman to Miss Lydia Eyer, both of Brown co. Kansas.

They have the best wishes of their many friends.

OUR DEAD.

BREWER.—Died, Sep. 26, 1891, near Upton, Franklin co., Pa., Daniel Brewer, aged 69 years, 1 month and 29 days. His remains were interred in Montgomery cemetery, near Upton, Pa. and services were held at the Montgomery church, by Bishop Aaron C. Winger, from Psalms lxxi, 9, "Cast me not off in the time of old age; forsake me not when my strength faileth." Deceased leaves a wife, two sons and two daughters, and nine grandchildren, together with many relatives and friends to mourn the sudden departure of one near and dear to them. He was formerly married to Elizabeth Angle, daughter of William Angle, of Welsh Run, Pa. Of this marriage there were five children, three of whom, together with their mother, have preceded him to the spirit world thirty years ago, and of those living, the son resides at Randall, Jewell co., Kansas, and the daughter near Upton, Pa. The remaining son and daughter and an infant daughter also deceased, are children of the bereaved wife, whose maiden name was Susan Brubaker, daughter of Henry Brubaker, and was born at Lancaster co., Pa. During an illness of five weeks with inflammation of the bowels, attended with much suffering, which was borne with great patience, being conscious until within an hour of his death, when he fell into that deep sleep which knows no waking on earth, and passed so peacefully away that those about him were scarcely aware of it. Being of a bright disposition, with a pleasant word for all, he had endeared himself to many hearts. Though not a member of the visible church, yet during his illness he gave a full assurance of his connection with the heavenly church, and of his peace with Him who alone can give peace.

Mournfully, tenderly, o'er him they bow;
Once more to gaze on that beautiful brow.
Sorrow more deeply now pierces each breast,

Gently, so gently they lay him to rest.

So have they buried him, now they depart,
Homeward they move with a sad broken heart.

Fear not, poor mourners, for angels will keep

Him ye have laid in the dark grave to sleep.

—Communicated by a Friend.